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means of all the hints in the letters, rather than to aggregate selected fragmentary bits as specimens upon which to make observations? The reader finds the book lacking in steadiness just because of the fragmentary foundation. Text-criticism and detailed exegesis disturb the constructive movement, and should have been more largely relegated to footnotes.

In the interesting discussion of the problem of suffering (Rom. 8:18 ff.) the distinction between *Heilsbesitz* and *Heilsstand* comes out clearly. The author would have avoided the awkward construction in Rom. 8:23, had he seen that the contrast in the section is not generally between present imperfection and future perfection, but specifically between incomplete and complete redemption. Once the $\sigma\omega\mu\alpha$ is redeemed by actual resurrection, there will be the glory of the perfect. Compare Gal. 5:5, where Paul is waiting for the hoped-for, that is, the complete, righteousness; also Phil. 3:10 ff., where Paul longs for the resurrection from the dead which shall complete his redemption ($\epsilon\tilde{\xi}\alpha\nu\acute{\alpha}\sigma\tau\alpha\iota\varsigma$), consciously aware that in the present existence he cannot become perfect because of the $\sigma\omega\mu\alpha$. He waits for (3:20; Rom. 8:23; Gal. 5:5) the Lord Jesus Christ, whose function as Savior here is to transform the body of our humiliation that it may be conformed to the body of his glory.

Readers will be indebted to Professor Bachmann for marshaling the old facts from a modern point of view, and, in addition to many fertile exegetical suggestions, for emphasizing the pertinent distinction between *Heilsstand* and *Heilsbesitz*.

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RICHARD ROTHE ALS PRAKTISCHER THEOLOGE. Denkschrift des praktisch-theologischen Seminars in Heidelberg zur hundert-jährigen Wiederkehr von Rothes Geburtstag am 28. Januar 1899, verfasst von DR. HEINRICH BASSERMANN. Freiburg in B., Leipzig und Tübingen: Verlag von J. C. B. Mohr, 1899. Pp. 102. M. 1.60.

THIS brochure, as the title-page informs us, is a contribution to the literature growing out of the celebration of the one-hundredth anniversary of the birth of Richard Rothe. Rothe has been known to the theological public chiefly as a speculative theologian. Those who have studied his *Theologische Ethik* and his *Dogmatik* will remember

how intensely scientific and speculative these works are, and how apparently remote from the practical tendency which we are accustomed to observe in English and American theological writings. Hence, to have put into one's hand a work treating of Rothe as a practical theologian excites at first something like a feeling of surprise. But one need not read very far into the pages of Dr. Bassermann's pamphlet to be convinced that to regard Rothe merely as a speculative thinker, without practical adaptation and value, would imply a very one-sided conception of him. That speculative genius has, in fact, given birth to quite a number of most practical ideas which cannot but bear fruit in the actual life and work of the church.

The author of the pamphlet before us has confined himself entirely to the work of setting forth the ideas and views of the man about whom he is writing. He claims no originality for himself, but in language clear and concise, and generally with a warmth of feeling that implies approbation, he presents those of his subject. He first reviews Rothe's theory of the church, which, as is well known, makes not the church but the state to be the most adequate form of Christianity, and supposes the former to be destined to pass away in the advancing process of Christian development. This view, with its implications, we understand Dr. Bassermann to approve. Then in successive sections he presents Rothe's doctrines of cultus and the liturgy, of the sermon or homiletics, of the cure of souls and of missions, of church organization and administration, and of the education of ministers and the organization and conduct of theological seminaries. The last subject will be particularly interesting to many American theologians at the present time.

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THE CHRISTIAN CONQUEST OF ASIA. Studies and Personal Observations of Oriental Religions. By JOHN HENRY BARROWS, D.D. New York: Charles Scribner's Sons, 1899. Pp. xvii + 258. \$1.50.

THE eight chapters of this book are made up of the lectures delivered by Dr. Barrows, in New York, during the winter of 1898, on the *Morse Foundation* of the Union Theological Seminary, and are sent forth as a supplement to his previous publications pertaining to the subject of comparative religion.